Hawaiian Gazette.

SEMI-WEEKLY.

ISSUED TUESDAYS AND FRIDAYS

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ONE of the latest items in Governor Altgeld's pardoning record is the release of 112 girls from an industrial school in Evanston, Ill. When the governor goes out of office there will, undoubtedly, be plenty of work for the reformatory and prison managers in gathering up the stray wanderers which have been turned loose on the country.

Numerous complaints are being made about town that the sanitary conditions of which the people have been justly proud since the general house cleaning, are relapsing into a state of innocuous desuetude. It is very necessary that a strict watch should be kept over the districts most liable to revert to former conditions. The city has been cleaned once and ought to be kept clean.

AT the recent meeting of the Social Purity Congress in Baltimore, Francis Willard, president of the W. C. T. U., remarked that the bicycle is one of the greatest allies of social purity. In Chicago saloon keepers and theatrical managers are cursing the bicycle because the young folks are riding out into the country instead of patronizing their resorts. If this is true, bicycle manufacturers and bicycle agents ought to be placed on record as the greatest missionary workers of the age.

NEW SOUTH WALES AND JAPAN.

A clause in the British treaty with Japan, which provides that the stipulations of the treaty shall not be applicable to certain enumerated colonies, including the Australian colonies, unless those colonies see fit to accept the conditions within two years of the ratification, has given New South Wales its first problem of foreign policy to solve. New South Wales has the opportunity to accept or reject the treaty, and, judging from appearances, the colony is utterly at a loss to know what to do with it. Already one year has elapsed since ratifications were exchanged, and still no decision has been reached. On the 11th of September the matter came up in the Legislative Councils of the colony, and the Attorney General stated that the treaty bristled with advantages, but, on the other hand, there were some dangerous clauses, and what the Government had to do was to get the benefits without the disadvantages.

The "dangerous clauses" are those which secure to the subjects of the two contracting powers full liberty to enter, travel or reside in any part of the dominions of the other and immunity from any higher imposts or charges than those imposed on native subjects. The acceptance of this condition precludes the passing of any laws to restrict Japanese immigration. Here lies the difficulty. The agitation against Japanese immigration is on the increase, and there will undoubtedly be an attempt to "gain concessions" from the present wording of the treaty. The colonies are anxious to extend their trade with Japan, but they have in view a protective policy which it is not reasonable to believe Japan will accept.

The feeling existing in the Australian Colonies against the Japanese is on much the same plane as that which Commissioner Fitzgerald of San Francisco is seeking to inculcate among the people of the Coast. It is a desire for reciprocity without in turn reciprocating, and is by no means becoming to the good sense of the agitators.

Of the World.

Higgins—"Do you think the earth is round?"

Wiggins—"Blessed if I know. Judging from my experience with the people who live on it, I'm pretty sure that it isn't square."

HAWAIIAN CHARACTERISTICS IN THE SCHOOL ROOM.

At the Indian Teachers' Convention in Sioux City last July, Professor Riggs read an essay on the question, "What does a child bring to the school-room intellectually?" The essay is an original and interesting discussion of the question and is published in full in the October number of the Southern Workman, printed at the Hampton Institute, with which Gen. S. C. Armstrong was so long connected. There are many points in the paper which the teachers in schools for Hawaiians would do well to read. Here are some characteristics noted by the essayist.

An Indian child looks upon the world as a place for him to raid, and he is abnormally destructive. He pulls things to pieces to gratify inherited tastes for destroying things. He never analyzes with a purpose to find out the why and how things are put together. Nor does he seem to notice resemblances or differences in his destruction. As the Indian is improvident, so the child notices no usefulness which is not immediate. Mere facts, however interesting in themselves, secure little attention from Indian pupils. The relationships of things have a fascination for him, which the essayist considers as akin to the Indian passion for tracing out and memorizing family relationships of the members of the tribe. But the relationship of cause and effect is one that excites very little curiosity.

If any thing or action is beyond immediate comprehension, it is classified as something mysterious and no further attention given. He cares nothing about the life or products of other people. His mental attitude is that of utter indifference to white folks' belongings; he is satisfied with Indian ways and possessions. But he has a most remarkable perception of locality and direction, and quickly individualizes prominent points around his point of view. Strange animals interest an Indian child more than plants or minerals. The habit of eating, or stuffing at one time, not at regular intervals makes a full stomach absorb for the time being all brain activity. Abstract conceptions, fundamental principles are outside the range of his mental processes.

English primers bring very little vividness to an Indian's mind. "Gracie chases Zip about the orchard." Zip—name of dog? Dogs are to eat, like chickens; why give them a name? Orchard—whoever built a fence around trees." Reasoning, the comparison of judgments, comes late in an Indian's mental development, if it comes at all. Teachers are in too much of a hurry to get out of simple mathematical judgments, and introduce too early processes of mathematical reasoning.

Prof. Riggs accounts for the lack of responsibility in an Indian's mental make-up, from the absence of the idea of property, something possessed and preserved. In the wastefulness characteristic of the uncivilized races, we see a reason for the failure to comprehend the great lesson of life, that we are in a world where our limitations impose upon us the necessity of being governed by some other motive than individual momentary desire. Civilized society seeks the good of the whole, not the gratification of any one's appetites or passions.

JAPANESE EMIGRATION.

The Nichi Nichi Shimbun of Yokohama published recently a short article which purports to be the substance of a report made by Japanese Consul Shimizu on the Japanese emigration to this country. Mr. Shimizu says that public opinion in Hawaii is divided.

"There is, first, the view of the traders, who are deriving great profits from the sugar and coffee plantations on which Japanese labor is employed; secondly, the view of the politicians who are in favor of American annexation and who regard with disfavor the large influx of Asiatics that is taking place. The traders maintain that the prosperity of the Sandwich Islands is principally owing to the fact that planters, having been for many years supplied with cheap labor, have been enabled to grow sugar and prepare it for export at a cost that leaves a good margin of profit. But if the Hawaiian Government were to place any obstacles in the way of the planters utilizing the facilities offered to them by such countries as China and Japan the consequence would be a general collapse of the whole trade from which the revenue of the country is now derived. Among immigrants, the planters prefer the Japanese to the Chinese and Portuguese, on the ground that they are easily managed and that they do more work in proportion to wages paid them than laborers of any other nationality. Hence, if the planters have their way, Japanese immigrants will always be welcome in Hawaii. But there is no disguising the fact that the Hawaiian Government are implacably opposed to the policy of the planters, and regard with some apprehension the presence of a multitude of Asiatics in the islands. The objections that these politicians have to the employment of Eastern laborers are the stereotyped arguments so often urged in America and Australia; arguments which, when closely examined, are found to depend upon nothing but race prejudice. In these days of keen competition, it is little likely that politicians influenced by such prejudice will be allowed to place serious obstacles in the way of the further development of an industry to which Hawaii owes all its importance and prosperity."

Mr. Shimizu has told part of the story but it is clearly evident that he has treated the subject from only one point of view and has exaggerated not a little in many instances. He fails to note that many of the planters or traders as he classes them are among prominent advocates of American annexation. Furthermore it cannot be said that the Hawaiian Government is implacably opposed to the policy of the planters.

While the Asiatic population may be a necessary factor in the development of many of our industries it is not necessary to overrun the country with these people. Mr. Shimizu evidently misinterprets the building up of American systems, which can only be done by the introduction of American labor, as the result of racial prejudice, and in so doing makes a great mistake. The Chinese and Japanese have their place in this country and always will have, and it is the height of folly to state that an attempt to introduce American labor to build up the smaller industries is evidence of ill feeling toward the people of the Eastern nations. With American annexation in view it is manifestly proper that the people of this country should put forth every endeavor to create industrial conditions that will be in sympathy with those existing in the United States.

A CASE OF CONSCIENCE.

Among the incidents of the late cholera visitation is one which reveals the energy of conscience and its supreme power in the disciplined soul. A conscientious citizen living not far from Punahou had been in the habit for years of consuming a dried herring for his Sunday morning breakfast. The herring had been lawfully imported, or smuggled, into this hamlet of virtue and revolutions, in order to tickle the appetites of men who reside here for mercantile, missionary and multifarious purposes, and was believed to be free from the cholera germs.

When the Board of Health forbid the use of fresh fish, the sensitive conscience of this law-abiding citizen put before him, in all its ghastly nakedness, the question whether or not the eating of the dried herring did not come within the spirit, if not the letter, of the law. Instead of seeking the advice of lawyers he asked an affable and learned member of the Board of Health his opinion, and was positively informed that the germs of the cholera could not be taken into the system by simply smelling. Thereupon he placed the dried and ancient fish upon his table every Sunday morning and smelt its pungent and delicious odor until the tabu was removed. On the happening of that event he consumed it with evidences of the wildest gluttony, and with the deepest feelings of gratitude he sat down and addressed a memorial to the Executive Council asking that his name be placed on the roll of the ever-faithful patriots, and that in distribution of the next periodical series of "testimonials" granted for eminent services to the Republic, his name should not be forgotten.

THE RIGHT OF SUFFRAGE.

There are some points brought out in the discussions in the Massachusetts papers on the pending question of extending to women municipal suffrage, which are of interest as affecting similar questions of rights and expediency in the Hawaiian Islands. At the November election in Massachusetts all present male voters and as many women as are now entitled to vote on the election of school committees by previous legislation sixteen years ago are now asked by balloting "yes" or "no" to answer the question: "Is it expedient that municipal suffrage be granted to women?"

An active canvass has been in progress, meetings held and sermons are preached urging all to vote the affirmative of this question. It has been submitted to popular vote, previous to legislation, much on the same principle as the Swiss referendum submits finally to popular vote the ratification of legislation proposed. The demand is based on the idea of the perfect equality of man and woman in all the rights and duties of life. It is put forth as the logical last step in the advances toward such equality made in these recent years in technical industries, the learned professions, the higher education.

Self-ownership and self-direction is the goal towards which all these efforts point. Man goes limping along while he might be striding forward. The superior authority claimed for the male sex is as disastrous to the one who exercises it as to the one who submits to it. The manly man is he who wants woman at his side as counsellor, helper, and guide, with her finer instincts, stronger attachments, upward look. Woman's suffrage is coming as sure as day follows night.

Then comes the statelier Eden back to men;
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of human kind.

But on the other hand some of the foremost citizens have united sending out a circular letter to Massachusett's voters, advising against this extension of the present right of suffrage. The United States Supreme Court has rendered a decision, endorsed by all sound, logical, judicious thinkers, that no man, nor any woman either, has a natural, inherent title as such to the exercise of the right of suffrage. The preamble to the constitution of Massachusetts embodies this statement: "The whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good." That expresses the distinction between the people and the citizens, which obtains in the Republic of Hawaii as well in the State of Massachusetts. The incapacity of women for all the duties of citizenship is a fact of nature, not a condition created by legislation. It is illogical, unnatural, inexpedient, that the power which makes the laws should be vested in a body different from that which has the power to enforce the laws. Equality of opportunity does not mean identity of function. The offices which women fulfil in the organism of the State are different from those of men, while, at the same time, they are indispensable in their normal conditions and relations. There is evident disadvantage in merely doubling the number of votes without increasing thereby proportionally the power of the State. Such an extension of the suffrage would not promote the welfare of women nor the well-being of society.' It would be inimical to the highest development of that family life which is the basis of the growth and prosperity of the State. The present division of duties and privileges between the sexes is founded on reason and on natural conditions. Quality, not quantity, is the pressing need. A higher standard of patriotism is the duty of the hour for both men and women, that shall put forward the common good and not the individual advancement, as the goal of united desire, effort and attainment.

CONVERSION MEANS WORK.

George M. Hepworth, one of the "Sunday editorial" writers of the New York Herald says of the converted man: "To be converted is simply to be turned toward God, and the converted man is one who deliberately comes to the conclusion that it is better to obey God's laws than to break them. With that definition the word has a peculiar significance. Whether orthodox or heterodox, we all admit that the mental struggle which ends in the conviction that faith in and submission to a superintending Providence will produce higher results than uncontrolled selfishness is a struggle which every man who lives ought to make. There is no room for difference of opinion on this subject, provided we look at it in a broad generous way. My impression is that the Church has done the world a great injury by introducing into that experience a mysticism which drains from it all philosophy and common sense. There is no magic in the new birth, but there is glory, peace, happiness and final victory. It is discouraging to a man to be told that everything will go well with him after his conversion, for that cannot be true until the laws of the universe are repealed, and if you deceive him on that point his last condition may be worse than his first. It is safest to tell the truth always."

Unfortunately for the many divisions of the Protestant church and the cause of Christianity many people have been brought into the fold while under the influence of an outburst of religious enthusiasm, and believing that the trials and sorrows of life are to be no more after once having taken the first step. After reverting to the humdrum of daily routine, they find life to be much the same after all, and occasionally decide that religion does not fill the aching void as they had anticipated. They place the blame at the door of religion, when as a matter of fact the fault is in the manner in which they started out. To the thoroughly converted man, "Life is real, life is earnest," as never before. He has more to combat with because he has placed his standards of life higher. His natural tendency is to return to his former easy-going way on finding that he cannot depend upon the vagaries of momentary enthusiasm. It is absolutely necessary for a man to decide at some juncture whether he will sacrifice for the right or live a selfish life. If the latter, he plays on a harp with broken strings; if the former, he is a warrior with mailed armor, but still a warrior. The fight is before him, and he must do himself credit in the battle. Do not persuade him that he has nothing to do, for he has everything to do; but he will do it with a new spirit and a new courage.